LESSON 23

In this lesson we learn the following :

#(1) *Bâb* افْتَعَلَ . In this *bâb* **i-** is added before the first radical, and **ta** after it (**ifta**ʻala), e.g., نَظَرَ : انْتَظَرَ (**inta**zara) 'he waited'. Note that this is not *bâb* انْفَعَلَ, because ن is the first radical in this verb, and ت is extra.

مَحَنَ : امْتَحَنَ (**imta**hana) 'he examined'.

The extra ت changes to د or ط as explined below :

a) If the first radical is ذ ،ز ،د the extra ت changes to د, e.g.,

دَعَا → ادَّعَى 'he claimed' for ادْتَعَى (id**ta**ʻâ → id**da**ʻâ).

ذَكَرَ → اذْدَكَرَ 'he remembered' for اذْتَكَرَ. With the assimilation of ذ to د the form اذْدَكَرَ also becomes ادَّكَرَ (idh**t**akara → idh**d**akara→iddakara).

زَحَمَ → ازْدَحَمَ for ازْتَحَمَ (iztahama → iz**d**ahama).

b) If the first radical is ظ ،ط ،ض ،ص the extra ت changes to ط, e.g.,

صَبَرَ → اصْطَبَرَ 'he had patience' for اصْتَبَرَ (istabara → istabara).

ضَرَبَ → اضْطَرَبَ 'he was in state of unrest' for اضْتَرَبَ (idtaraba →idtaraba).

طَلَعَ → اطَّلَعَ 'he knew' for اطْتَلَعَ (ittalaʻa → ittalaʻa).

ظَلَمَ → اظْطَلَمَ 'he put up with wrong' for اظْتَلَمَ (iztalama → iztalama).

If the first radical is و , it gets assimilated to the extra ت, e.g.,

وحد → اتَّحَدَ 'it was united' for اوْتَحَدَ (iwtahada → ittahada).

وَقَى → اتَّقَى 'he feared', 'he protected himself' for اوْتَقَى (iwtaqâ → ittaqâ).

The *mudâri*ʻ : The حَرْفُ الْمُضَارَعَة takes *fathah*, e.g., انْتَظَرَ : يَنْتَظِرُ 'he waits' -- ابْتَسَمَ : يَبْتَسِمُ 'he smiles' -- اسْتَمَعَ : يَسْتَمِعُ 'he listens'.

اخْتَارَ 'he selected' : يَخْتَارُ 'he selects' for يَخْـتَـيِـرُ.

The *amr* : After the omission of the حَرْفُ الْمُضَارَعَة, the verb commences with a *sâkin* letter, so *hamzat al-wasl* is to be prefixed, e.g., انْـتَـظِرْ : تَـنْـتَـظِرُ (**tantazir**-u : ntazir : **intazir**).

The *masdar* : It is on the pattern of افْتِعَـالٌ (**ifti'âl**-un), e.g., انْـتِـظَارٌ 'waiting', اجْتِمَاعٌ 'gathering', اخْتِيَارٌ 'selection', الْتِقَاءٌ 'meeting' for الْتِقَايٌ.

The *ism al-fâ'il* and the *ism al-maf'ûl* : These are formed by replacing the حَرْفُ الْمُضَارَعَـة with **mu**-. The second radical takes *kasrah* in the *ism al-fâ'il* and *fathah* in the *ism al-maf'ûl*, e.g., يَمْتَحِـنُ 'he examines' : مُمْتَحِـنٌ (**mumtahin**-un) 'examiner' : مُمْتَحَنٌ (**mumtahan**-un) 'one who is examined'.
maf'ûl have the same form, e.g., يَشْتَقُّ 'he derives' : مُشْـتَـقٌّ which stands for مُشْـتَـقِـقٌ for the *ism al-fâ'il*, and مُشْـتَـقَـقٌ for the *ism al-maf'ûl*.
In the same way from يَخْتَارُ 'he selects' : مُخْتَارٌ which stands for مُخْـتَـيِـرٌ for the *ism al-fâ'il*, and مُخْـتَـيَـرٌ for the *ism al-maf'ûl*.

The noun of place amd time : It is same as *ism al-maf'ûl*, e.g., مُجْتَمَعٌ 'society', literally 'place of gathering, -- الْمُلْـتَـزَمُ 'place of embracing'. It is the name given to the part of the Ka'bah which lies between the Black Stone and the door, because it is *sunnah* to embrace this part.

#(2) As in *bâb* انْفَعَـلَ, the *hamzat al-wasl* is omitted in this *bâb* also when *hamzat al-istifhâm* is prefixed to the verb, e.g., أَنْـتَـظَرْتَـنِي 'Did you wait for me?' for أَانْـتَـظَرْتَـنِي؟ (?a intazarta-nî : ?antazarta-nî). In the Qur'an (37:153) أَصْطَفَى الْبَنَاتِ عَلَى الْبَـنِـينَ 'Has He preferred daughters to sons?'

#(3) We have learnt إذا meaning 'if' or 'when' in L 14. It is also used to express surprise. On hearing a nock at the door, you go out expecting to see your old friend, but lo and behold, you find a policeman waiting for you. To express this unexpected turn of event you use إذا الفُجائيَّة (*idhâ* of surprise), e.g., خَرَجْتُ فَإذا شُرْطِيٌّ بِالبـــاب 'I went out, and to my surprise, there was a policeman at the door.' If one us throws his walking stick nothing happens except that its position changes from vertical to horizontal. But when Mûsâ عليه السلام dropped his stick, something unexpected happened : it turned into a snake. The Qur'an uses *idhâ* of surprise to express this event :

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ * وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ 'So he dropped his stick, and to their surprise, it was a snake visible; and he drew his hand (from his bosom), and to their surprise, it was white to the beholders (7:107-108).

Two things should be noted here :

a) a فـ is usually prefixed to إذا,

b) the *mubtada'* occurring after *idhâ* of surprise may be indefinite, e.g., دَخَلْتُ الغُرْفَةَ فَإذا حَيَّةٌ على السَّـــرِيرِ 'I entered the room, and to my shock and surprise, there was *a* snake on the bed.'

#(4) The verb ظَــنَّ takes two objects which are originally *mubtada'* and *khabar*, e.g., أَظُنُّ الامتحانَ قريباً : الامْتحانُ قَرِيـــبٌ 'I think the examination is near.' Here الامتحان is the first object, and قريباً is the second.

أَظُنُّ المديرَ يــأتِي غــداً : المُديــرُ يَــأتِي غَــداً 'I think the headmaster is coming tomorrow.' Here المُديــرَ is the first object, and the sentence يأتي غداً is the second object, and it is فِي مَحَلِّ نَصْبٍ.

ظَنَّ may be followed by أَنَّ or أَنْ, e.g.,

a) الامتحانُ سَهْلٌ : أَظُنُّ أَنَّ الامتحانَ سَهْلٌ 'I think the the examination is easy.' Here الامتحـــانَ is *ism inna*, and سَهْلٌ is *khabar inna*. In the Qur'an (41:22) وَلَكِنْ ظَنَنْتُمْ أَنَّ اللهَ لا يَعْلَمُ كَثِيراً مِمَّا تَعْمَلُون 'But you thought that Allah does not know much of what you are doing.'

b) يَرْسُبُ أَحْمَدُ 'Ahmad will fail.' : مَا ظَنَنْتُ أَنْ يَرْسُبَ أَحمَدُ 'I did not think that Ahmad would fail.' In the Qur'an (18:35) : قَالَ ما أَظُنُّ أَنْ تَبِيدَ هذِهِ أَبَداً 'He said, "I do not think that all this will ever perish".'

#(5) We say دخلْتُ في الامْتحانِ/ في الإسلامِ but دَخَلْتُ البيتَ/ المسجدَ/ الغُرفةَ, i.e., if what you enter is a place like a house or a mosque don't use في , otherwise use في. In the Qur'an: وَدَخَلَ جَنَّتَهُ 'And he entered his garden' (18:35). But وَلَمَّا يَدْخُلِ الإِيمَانُ فِي قُلُوبِكُمْ 'And faith has not yet entered into your hearts' (49:14). We have both these usages in فَادْخُلِي فِي عِبادِي وَادخُلِي جَنَّتِي 'So enter among My servants, and enter My Paradise' (89:29-30).

#(6) We have learnt اسْمُ الفاعِلِ in L 4. Now we learn the pattern فَعّالٌ **(fa''âl)** which denotes intensity in the *ism al-fâ'il*, e.g., غافِرٌ 'one who fogives', and غَفّارٌ 'one who forgives much' -- رَازِقٌ 'one who provides', and رَزّاقٌ 'one who provides much' -- آكِلٌ 'one who eats', and أَكّالٌ 'one who eats much'.

There are four other forms which denote intensity. These are :

a) فَعِيلٌ, e.g., عَلِيمٌ 'one who knows much', سَمِيعٌ 'one who hears much'.

b) فَعُولٌ, e.g., غَفُورٌ 'one who forgives much', شَكُورٌ 'who thanke much', عَبُوسٌ 'one who frowns much', أَكُولٌ 'who eats much'.

c) فَعِلٌ, e.g., حَذِرٌ 'very cautious'.

d) مِفْعالٌ, e.g., مِعْطاءٌ 'one who gives much'.

These five patterns are called صِيَغُ مُبالَغَةِ اسْمِ الفاعِلِ 'patterns denoting intensity in the *ism al-fâ'il*'.

#(7) لاَ بُدَّ مِنَ الاخْتِبــــارِ 'One must take the test.' It literally means 'there is no escape from the test.' Here لا is لا النافِيَةُ لِلْجِنْسِ which we have learnt in L 21.

If a *masdar mu'awwal* is used, مِنْ may be omitted, e.g., لا بُدَّ أنْ تَكْتُبَ لَهُ 'You must write to him', لا بُدَّ أنْ نُســــافِرَ 'We must travel', لاَ بُدَّ أنْ تَتَعَلَّمُوا تَشْغِيلَ الحاسُوبِ 'You must learn how to operate the computer.'

✍Exercises

1) Answer the following questions.

2) Point out all the verbs belonging to *bâb* افْــــتَعَلَ and their derivatives occurring in the main lesson.

3) Write the *mudâri'*, the *amr*, the *ism al-fâ'il* and the *masdar* of each of the following verbs.

4) Change the following verbs to *bâb* افْــتَعَلَ.

5) Change the following verbs to *bâb* افْــتَعَلَ.

6) Change the following verbs to *bâb* افْــتَعَلَ.

7) Write the original form from which each of the following verbs has been derived as shown in the example, and name the *bâb*.

8) Rewrite the following sentences using *bâb* افْــتَعَلَ as shown in the example.

9) Point out the verbs belonging to *bâb* افْــتَعَلَ and their derivatives occurring in the following sentences.

12) Rewrite each of the following sentences using the form of ظَنَّ indicated therein. Rewrite it again using أنَّ after ظَنَّ.

13) Give the plural of each of the following nouns.

14) Give the *mudâri'* of each of the following verbs.

16) Derive the intensive form of *ism al-fâ'il* on the patterns of فَعَّالٌ، فَعِيلٌ، فَعُولٌ from the verbs given with each of them.